l: Metraux E-5 (1934-1935) 1940
OY2 Easter Islanders OY2

groom's parents had to pay for the bride and that the amount of the purchase price was the object of lengthy bargaining. On the wedding day a great feast was held at the bride's house and "everything edible, that is to say the price of the girl," was consumed. After this ceremony the bride was taken to the house of her husband.

Purchase price never existed on Easter Island and the apparent discrepancies between these two authors are easily solved by first-hand information obtained from present natives:

> When young people married, the family of the bridegroom gave fowls and food for the feast, but the family of the bride could help by making an earth oven of their own. The husband's father presented food to the wife's father, who gave him more food in return. At the wedding many fowls were killed and eaten. The brothers of the bridegroom's father sometimes helped in bringing food. It is unlikely that the couple to be married helped prepare the banquet.

Even though much of the past has been forgotten, it is obvious that marriage ceremonies were never surrounded by a complicated ritual. When old Viriamo married her first husband " . . . there was no ceremony of any kind, no new clothes nor feasting; her father simply took her to her new home and handed her over" (194, p. 227). This was probably an exception. Normal weddings required the celebration of a feast with the usual distribution of food. Probably most of the food consumed on this occasion was supplied by the family of the bridegroom, but the bride's family contributed its share. The food was accumulated around a conical stage made of a bundle of *hau* poles (190, p. 466), evidently similar to the conical *akari* of the Maori which served the same purpose (20, vol. 1, p. 381). The young married couple presided at the feast and took part in the meal. After all the food was eaten, the marriage was considered valid (190, p. 466).

Status of Women

Modern Easter Island women seem to be well treated and to have considerable influence. They insist on expressing their opinions in all discussions but probably would not dare to resist openly the will of their husbands. Tepano's wife, Maria Ika, was in our employ but left because her husband wished her to do so. She expressed her regret but said, "I am a woman, I must always obey." I know of numerous women who were beaten because of disobedience.

Most family troubles I heard of were provoked by the infidelity of the husband and the anger of the wife. However, there are some couples with equal and mutual love. A particularly striking example of conjugal fidelity and affection is that of Rosario Arencibe Teao who followed her husband into the leper settlement when he was confined there. At the time she entered the settlement she was in perfect health, but she contracted the disease many years later.

1: Metraux E-5 (1934-1935) 1940
OY2 Easter Islanders OY2

Death

Funeral Rites

The rites which accompanied burial were probably the last of the ancient Easter Island customs to yield to missionary influence. As late as 1880 the natives still felt reluctant to bury their dead in the Catholic cemetery and used to steal the bodies at night and carry them to the ahus (funeral terraces) of their ancestors. I saw two isolated graves at the bay of Hangoteo in which, the natives explained, were buried two Christians whom relatives had tried to put in their lineage ahu, but who had been again inhumed according to the Catholic ceremonial. The persistency of ancient funeral customs has helped to preserve in the memories of Easter Islanders more details concerning death rituals than of any other phase of the old culture. An insight into native practices may be had from a study of the 200 to 250 ahus scattered throughout the island (p. 283). Although the ahus were probably sanctuaries of the various social units, their use as sepulchers has entirely obliterated any other significance and to the present natives they are the equivalent of our cemeteries.

Soon after death the body was "wrapped in a straw mat [tapa or rush mat] longer than the body and tied with *puraú* string. The whole bundle was put in front of the house, on the shore. These bodies, enveloped in mats, were placed on a heap of stones or on a kind of wooden structure, the head being turned toward the sea" (81, vol. 38, p. 74). Sometimes the corpse was wrapped in tapa and "lowered into the cleft of a rock or some other inaccessible place" (171, p. 174). We discovered many skeletons concealed in caves or fissures in the rock along the north coast, thus attesting to the accuracy of this statement. After exposure near the house the corpse was carried on staves to the ahu where it was placed on an oblong frame. According to Routledge (194, p. 170),

> . . . this [frame] consisted of four corner uprights set up in the ground, the upper extremities of which were Y-shaped, two transverse bars rested in the bifurcated ends, one at the head, the other at the foot, and on these transverse bars were placed the extremities of the bundle which wrapped the corpse. . . . At times, instead of four supports, two stones were used with a hole in each, into which a Y-shaped stick was placed.

This last type of platform must have been exceptional, for stone cylinders which might have served such a purpose are found only at the ahu Hangahahave. (See p. 302.)

It is not known how long the dead were exposed. Probably when they were entirely decomposed the remainder of the bodies was removed to a vault of the ahu. Routledge's statement that fishhooks, chisels, and other objects were sometimes included with the dead seems very doubtful as there is no surviving tradition of any such practice and no implements have been discovered in the ahus.

9: Forster T-5 (1774) 1777
OY2 Easter Islanders OY2

the ſun. Here we reſted a while, and then deſcended by a different route into another ſet of fields, which were treated in the ſame manner as the reſt. None of them had any ſort of encloſures, though the hiſtorians of Roggewein's voyage, who ſeem to have conſulted fancy more than truth, make mention of them. The encreaſing heat of the day had entirely exhauſted us, when we had ſtill a conſiderable way to make down to the ſea-ſide. Fortunately we paſſed by a native who was at work, gathering potatoes in one of the fields. We complained of great thirſt to him, upon which, though he was on old man, he immediately ran to a large plantation of ſugar-canes, and brought us a great load of the beſt and juicieſt on his back. We made him ſome preſents in return for them, cut them into walking-ſticks, and, as we went along, gradually peeled and ſucked them, finding their juice extremely refreſhing. 1774. MARCH. 175 X [417]

At our return to the landing-place we found captain Cook ſtill occupied in trading with the inhabitants, who brought him ſome fowls ready dreſſed, and ſome matted baſkets full of ſweet potatoes, but ſometimes deceived him by filling the baſket with ſtones, and only laying a few potatoes at the top. The moſt valuable article of trade on our part were empty coco-nut ſhells, which we had received at the Society and Friendly Iſlands; but they were not current, unleſs the hole in them was very ſmall, or unleſs they had a cover. The Taheitian and European cloths 175 X 439 [577]

10: Cooke D-5 (1886) 1899
OY2 Easter Islanders OY2

of several individuals may be found in one receptacle, and at one of the platforms a collection of skulls alone was discovered in a sepulcher which was opened.

The rats, which by reason of the loose manner of interment have free access to the remains, no doubt perform an important office as scavengers in disposing of the soft parts, since in no single instance were any bones found, either human or sheep—and the skeletons of both were frequently fallen in with—which were not completely denuded, and the fine litter, which was almost invariably found in the cranial cavity, showed where the rodents had been nest-hiding.

The food of the Rapa Nuiis comprises the following principal articles: Sugar cane, taro, sweet potatoes, bananas, fowl, shell and other fish in large quantities, tomatoes, pumpkins, figs, pigs, and rarely sheep and cattle.

Their manner of cultivating the soil is of the simplest description. Owing to the depredations of the numberless sheep and cattle, they are compelled to keep all their cultivated patches carefully inclosed, and as there is no wood on the island which can be applied to that purpose they are forced to use volcanic stones. Occasionally, therefore, one may see a wall about 2 feet thick by 6 or 8 feet high inclosing a plot of ground perhaps 50 feet square, in which will be found a variety of the plants above mentioned growing luxuriantly.

The average Rapa Nuiis, however, perhaps wisely, prefers a fence ready made to building one himself, and therefore selects the standing stone walls of one or more of the old houses, which he appropriates to his purpose. There are many of these scattered over the island, particularly on the eastern half. These require but little repair to put them in order and secure against the entrance of sheep, and, although small, they amply suffice to supply the needs of the native husbandmen. Of course there is no pretense of cultivation; the ground is scratched; the article planted; the rest is intrusted to the care of the omnipotent *atua*.

The soil is rich, and ancient navigators report the island covered with vegetation, and yet one could not repress the feeling of surprise, in view of the present unpromising appearance of the surface and unfavorable surroundings, on seeing how vigorously and luxuriantly everything grew within these inclosures.

LANGUAGE OF THE RAPA NUIIS.

NAMES OF ANIMALS.

Sheep	mamoi.
Horse	hoi.
Cattle	puaka.
Sow	oru tamahine.
Boar	oru tamaroa.
Hen	eufa.
Eel	koiru.
Black sea bass	kodoti.